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The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX

JACKSON, MISSISSIPPI, FEB. 22, 1917

NEW SERIES, VOL. XIX, NO. 8

If you expect to attend the preachers' institute at McComb, March 4-9, send your name to Mr. A. K. Godbold.

Our secretary, J. Benj. Lawrence, and wife, rejoice in the arrival of a very young lady. May she make music wherever she goes.

A constitutional amendment will be voted on by the people of Minnesota to make the State dry, both branches of the legislature having voted to have it submitted.

Rev. E. J. Caswell, of Lexington, Ky., has accepted the call of the church at West Point, to begin March first. He will be welcomed to a share in all the work Mississippi Baptists are doing.

A campaign has been begun in Canada to make the dominion dry, the law to be effective during the war, to be referred to a vote of the people after the war is over. Some good things have come from the war.

The Mississippi Normal College, at Hattiesburg, announces the summer term for May 18 to July 6, for the benefit of teachers and prospective teachers. Full information is given in a recent bulletin. Part of the work will be done at the Woman's College.

Congratulations to the Baptist and Reflector. The churches at Murfreesboro and Clarksdale contributed \$100 and \$50, respectively, to put the paper in the homes of their people. Nothing more helpful to the churches could have been done.

Pastor Spencer reports a very profitable meeting at Griffith Memorial church, and believes that Evangelist H. R. Holcomb is the Lord's man for that kind of work. The meeting took good hold of the church members, and there were ten additions. There will probably be others. The pastor looks to the future with faith and hope.

According to the treasurer, P. H. Mell, the receipts of the Home Mission Board from May 1, 1916, to February 15, 1917, for the general fund were \$113,942.23. This is over six thousand and better than for the same period last year. Mississippi's contribution is put at \$1,128.44, which will have to be improved materially to bring it up to our apportionment of \$26,530.

We are in receipt of the new song book by Robert H. Coleman, entitled "Treasury of Song." There seems no limit to Mr. Coleman's fertility in song production. Probably more of his books have been used in the past fifteen years than any other man. His books have included "The Evangel," "The New Evangel," "The World Evangel," and "The Herald." We doubt not the "Treasury of Song" will be equally popular.

The Baptist and Reflector, of Tennessee, concludes a strong article on the Memphis Hospital in this way: "In view of these facts, we hope the trustees will change the name back to the Baptist Memorial Hospital. And this, we think, ought to be done at as early a date as practicable, so as to stop the agitation of the matter, which we are sure will prove injurious to the hospital, but which agitation will probably continue until something is done. We have written this in all kindness, but in all earnestness."

General Frederick Funston died suddenly of acute indigestion, Monday night, just after eating dinner at a hotel in San Antonio, Texas. He began his military career in Cuba, was colonel of a regiment of Kansas volunteers in the Philippine Islands. It was there he came into prominence by the capture of Aguinaldo by a ruse. He was then promoted to be a brigadier general and finally in Mexico, to be a major general. He had charge of the army on the Mexican border. It was in this last position that he excited the criticism of Baptists and all lovers of religious liberty by refusing them permission to hold revivals or preach to the soldiers that they were lost. We have seen no mention made of his religious convictions, except his opposition to preaching. The story of his opposition to the preaching of the gospel and of his sudden death would read like a chapter out of the Bible. Though he failed to pass the examination for admission to West Point Military Academy, he made a good soldier, but was cut down at the early age of 51, probably the youngest officer of his rank in the American army. It is to be sincerely hoped that his successor may have better judgment about the need of the gospel and its effects on the making of worthy men. If so, it will not be necessary to push the appeal before the President for liberty to preach.

The Protestant Ministers' Association of Vicksburg made an appeal to the authorities at Gulfport to close the amusement places on the Centennial Exposition grounds on Sundays. We join them heartily in this appeal, and go further still and insist that they close the whole business on Sundays. It is good to see this expression from the ministers of Vicksburg, the first of the kind that has come under our notice from any locality. So far, so good. But why should they go "so far" to find something of this kind to recommend? Why not begin at Vicksburg and close up the moving picture shows and the pool rooms on Sunday? Why not go after the baseball games that make Sunday a disgrace instead of a day of rest and worship? Instead of that, one prominent minister, whose name appears in a Vicksburg paper of the 5th, and whose denomination is supposed to be most strenuous, in its condemnation of Sunday desecration, is reported as opposed to churches or their representatives taking any part in campaigns for enforcing the law. Those who love righteousness and hate iniquity have plenty to do to hold up the standard of godliness without compromise in the midst of a crooked and perverse generation.

The Bible School for preachers and other Christian workers at McComb, beginning March 4th, will be in a territory accessible to a large number of preachers, and will have a department of Sunday School work, practical methods, sermonizing and Bible study. The indications point to a good attendance. The church at McComb is working for a large enrollment and to make them comfortable.

Our one time Mississippian, A. J. Preston, is rejoicing in the prosperity of his work at Andalusia, Ala., having received twenty by baptism in the regular services since October. No wonder his church recently raised his salary \$300 and other churches are seeking him. He will soon publish a booklet on "The Fatherhood of God."

Pastor A. H. Clark reports a splendid meeting at Biloxi, where he had Rev. H. H. Webb, of Moss Point, to assist him.

Pastor Macon C. Vick is reported to have resigned at Yazoo City, Sunday. He is the sort of man who will do good work anywhere he goes, and we hope he will not go out of Mississippi. His work at Shaw and Yazoo City commends him, and his labors are not confined to the community in which he lives.

Pastor H. J. McCool resigns at Eupora after dedicating the new church. The dedication sermon was by J. R. G. Hewlett, former pastor when the church was built. The sermon at night was by another former pastor, Rev. J. L. Phelps. Pastor McCool is to be heartily congratulated on getting the debt paid and having a good plant for work.

The house judiciary committee of Congress has reported favorably the bill to submit the amendment to the constitution of the United States to a vote of the states, and it is predicted that the bill will pass within a week. It will then go to the Senate and will probably wait until the next Congress meets. However, the Senate, too, has been busy along the same line and seems about to adopt the bill from the House and making it more strenuous, forbidding the use of the mails for any sort of liquor advertising or soliciting, and forbidding the shipment of liquors for beverage into prohibition territory. Make your own comment.

Dr. E. C. Morris, president of the National Baptist Convention (colored), gives these figures for his people: "At the time the emancipation proclamation was issued, there were 4,500,000 Negroes in the United States. There are approximately 11,000,000 now, which shows that the Negro population has doubled in a half-century from natural increase. Beginning at the same period there were about 400,000 Negroes who held membership in Baptist churches. There are now 2,500,000, or six times as many as there were fifty years ago. We are sure that no such proportionate increase in church membership can be shown by any other race."

Hon. Sennett Conner, Speaker of the late Mississippi House of Representatives, has issued an address to the people of the State on the subject of "Taxation and Revenue," which we should be glad to publish, if space permitted, calling attention to the growing expenses of the State administration and the dwindling income from taxes. It is a serious and important matter. Mr. Conner is chairman of a committee to report on the subject to the next Legislature. The subject is open to discussion and the committee to suggestions. We have this suggestion to make, which is basal to all the rest. There is the greatest need of a great revival of honesty. The man who gives in his property to the assessor at its real value is the exception. Pending this revival of honesty, let us have a committee of appraisers in the county who have courage and honesty. Taxes are hard on the honest man and getting worse every year. Mr. Conner says there was a reduction of over \$20,000,000 in the total assessed valuation from 1914 to 1915. Everybody knows that it ought to have been higher rather than lower. Let's change this around and make the way of the perjurer hard, instead of the honest man.

A CHAT WITH THE CHILDREN.

Julia sat on the floor thoughtfully counting her small coins—nine dimes, five nickels and ten pennies. As she began to realize the exact amount of her savings, her face brightened and she called to her mother, who was putting the baby to sleep, "O, mother, there is just enough now to buy that doll buggy." Mother held up a warning hand, and after carefully tucking the babe away for her nap, said, "What will you do about your tenth, dear?"

The sunny look faded from the little face. "Mother," she began, "it looks like you wouldn't make me give a tenth of this—'cause I all the time do give a tenth, and I need this so bad."

Mother was making the beds, but paused long enough to say, "Of course, mother will not make you give it. I think that we decided several weeks ago when we were reading together that at least a tenth of what we have belongs to God but you will have to settle that between you and God; would you feel right to use His money?"

Julia sat with the coins in her hand; mother was busy in the next room now, but, glancing in the open door as she paused, she could see something of the conflict going on in the little heart, as Julia selected out one of the dimes and three pennies and held them in the other hand. Slowly she walked to the mantle and dropped them into a mite box.

Mother had almost forgotten the occurrence when after a while the child came and said, "Mother, can you give me a job now, so I can earn enough to buy the buggy?"

"What about weeding the pansy bed?" asked mother. "That has not been finished, and you remember that would bring five cents an hour." In a little while Julia was engrossed getting out the tiny weeds.

After about an hour, Mr. Brown, a very good friend of Julia's, passed along. "What are you so busy about, partner?" he asked.

"Trying to earn enough to buy a doll buggy," answered Julia.

"How much do you need?" asked he.

"About a dime now," she replied.

"Well, come along and rest a while," said Mr. Brown, as he flipped a new quarter over the fence right at Julia's feet.

For once her look of glad surprise had to suffice for spoken thanks, for, picking up the coin, she ran into the house calling, "O, mother, it is just like we read, 'Give and it shall be given unto you—good measure.' O mother, I gave just thirteen cents and it came back with good measure—twelve cents more!"

That night, as Julia and mother were having a little bedtime talk, Julia said, "Sometimes I want to be a missionary, mother." Mother stroked the brown hair and said, "When mother was younger, she used to think about being a missionary."

Julia nestled a little nearer and whispered, "You are my missionary, mother, dear; if it were not for you, how could I learn all the things that God has promised us, so that I could try them and find out that they always come out right?"

THE MOTHER.

BAPTIST MEN'S CONVENTION AND LAYMEN'S MISSIONARY MEETING.

M. E. Dodd.

This gathering of our Baptist men in Shreveport at 7:30 Tuesday evening, March 6th and continuing through Thursday evening March 8th, bids fair to be one of the most significant and important conventions ever held in this section of the country. Every pastor and church who succeed in getting some of their men to come, will experience a new day in their own work.

The list of speakers includes: Judge Cass Moss, Winnfield, La.; Mr. Geo. E. Hays, Louisville, Ky.; Hon. Cullen M. Thomas, Dallas, Texas; Dr. Geo. W. Truett, Dallas, Texas; Mr. Ben Johnson, Mansfield, La.; Mr. C. D. Fine, Dallas, Texas; Prof. C. Cottingham, Pineville, La.; Mr. O. B. Norton, Monroe, La.; Mr. H. Z. Duke, Dallas, Texas; Dr. H. H. Hulton, Oklahoma City, Okla.; Dr. L. R. Scarborough, Ft. Worth, Texas; Dr. J. T. Henderson, Knoxville, Tenn.; Judge J. T. Cowling, Ashdown, Ark.; Prof. E. Godbold, Pineville, La.; Dr. J. L. Gross, Houston, Texas; Dr. B. D. Gray, Atlanta, Ga.; Mr. A. D. Foreman, Houston, Texas; Dr. J. B. Gambrell, Dallas, Texas; Dr. S. P. Brooks, Waco, Texas; Mr. R. E. Burt, Houston, Texas; Dr. J. F. Love, Richmond, Va.; Dr. R. P. Mahon, from Mexico; Rev. Jno. Lowe, from China; Mr. Milton Winham, Texarkana, Ark.; Prof. J. G. Lyle, Arkadelphia, Ark.

The subjects to be discussed will cover all phases of kingdom interests. In addition to the set addresses, there will be large opportunity at each session of the convention for voluntary talks and personal experience meetings.

It is already clearly indicated from the cards and acknowledgments from all over the territory to be covered by this convention, that the attendance will be large. The proper territory of this convention is West Tennessee, Mississippi, Louisiana, Texas, New Mexico, Oklahoma, Arkansas and Missouri.

Shreveport will take care of the convention in the best possible way. Hotel Youree will be the headquarters hotel, just two blocks from the First Baptist church, which will be the meeting place. The Kenova, the Caddo, the Colonial, the Inn, and many other smaller hotels with innumerable boarding houses, guarantee accommodations to all who come.

The other section of our Southern Baptist Convention will have their meeting in Atlanta, one week following ours. At a boosters meeting of Baptist men in Knoxville, it was proposed to take a delegation of 200 men to the Atlanta convention. Cannot Dallas or Fort Worth, or Little Rock, or Jackson, or Texarkana, or Vicksburg, or Marshall, or New Orleans, or Houston, match anything that Knoxville can do? Surely the effete East cannot excel the virile West in any undertaking.

Several of our pastors have written already that they will come and bring a goodly number of their men.

Shreveport, La.

BAPTIST STUDENT MISSIONARY MOVEMENT.

The Baptist Student Missionary Movement in its second annual convention desires to set forth the following purposes and methods of procedure, which it will pursue in the spirit of friendly co-operation with all other student missionary organizations.

1. The stimulation, development and maintenance among all Baptist students in North America of an intelligent and aggressive interest in missions at home and abroad.

2. The securing among all Baptist students of the best possible preparation of effective Christian service.

3. The aiding of Baptist mission boards and societies in calling out and securing a sufficient number of students to meet the needs of the various lines of work they are undertaking.

4. The helping of all Baptist students to realize the responsibility resting upon them to promote by prayer, by gifts and by every other proper method the missionary enterprise at home and abroad.

It is not the function of this movement to publish mission study text books, but it invites the societies and boards to avail themselves of its co-operation in the production of such literature. Furthermore, the movement does not purpose to enter the churches, Sunday Schools and young people's societies for purposes of enlistment except in the effort to reach Baptist students of schools under state and independent control.

In pursuance of these aims we adopt the following methods of procedure:

1. There shall be a general committee, which shall elect its own chairman, composed (a) of twenty-one members at large to be elected by this convention, of whom seven shall be accessible to the headquarters of the movement; (b) of one member from each of the general Baptist missionary and educational boards or societies of North America, such members to be elected or appointed by the several boards. Thirteen shall constitute a quorum of this general committee.

2. There shall be an executive committee of seven from the general committee, which shall have power to continue pending arrangements and necessary details until the first meeting of the general committee, and thereafter shall have charge only of such matters as shall be committed to them by the general committee. A working quorum of four of this executive committee shall reside at or near headquarters.

3. The next convention of the movement shall be held during the winter of 1918-19, if practicable during the college recess, in some central city.

4. Before the next convention, there should be at least two meetings of the general committee at some central point, the first one of which shall be called by the executive committee.

5. Pending the meeting of the general committee, Fort Worth shall be the headquarters of the movement.

6. Prof. Chas. T. Ball is asked to act as general secretary until the next convention.

7. The movement shall take care of its running expenses.

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Thursday, February 22, 1917

THE MEMPHIS HOSPITAL.

First, as president of the Board of Trustees, I wish to thank the editor of The Record for the kind things he said about the board, and the confidence he expressed in them. Second, I wish to thank him for waiting for information, instead of jumping into the question as soon as he got the first report of the matter, which has been causing agitation.

Again, it needs to be said that the report of the board meeting was put into the city edition of the Commercial Appeal, and I had never seen what was said in that paper. I receive my Commercial Appeal by mail, and was surprised when I received it to find that nothing whatever was said about the board meeting or the hospital. I learned later that it appeared in the city edition, which is printed later than the mail edition. I wrote for a copy of the edition which had the report of the meeting in it, but failed to secure it.

Unfortunately, too, for me, and possibly for the hospital, I did not receive a copy of the Baptist Memorial News until yesterday, which was February 16th. I do not know how this paper came to be so late in reaching me, but this is the fact.

Now, two or three things need to be known by the brethren at large: The first is that the report of the board meeting, which was given in the Commercial Appeal, and copied by the Baptist Memorial News, was written by a newspaper reporter. It is true that I wrote a report of the meeting and furnished it to him. However, it seems that the reporter put in a report of his own, in which he copied a part of the report that I had written. To say the least, the first two columns of the article copied into the Hospital News was not in my report at all, and does not represent the facts correctly. The reporter came into the room after the board adjourned, talked with Mr. Jennings in my presence loomed over the minutes and disappeared. Of course he meant to get the matter right, and yet, as newspaper reporters often do in referring to Baptist affairs, he failed to get the situation accurately.

Now, the question is, Why did the editor copy this article? Well, I wish to say that I have no idea who the editor of the Baptist Memorial News is. I thought that Mr. Jennings himself was the chief editor. The paper nowhere tells who the editor is, but you will notice on page 2 of the issue which contains the report of the board meeting, that the editor remarks, "We take advantage of the absence of Brother Jennings to state—" so and so.

Now, the truth is that when the board met, Mr. Jennings had just been warned by his physicians that the strain on his nervous condition had brought him to the danger point, and that he must get clear away from business and worry for two or three months. The day after the board met, the committee of which he was a member, had the conference with the Methodist committee, and Mr. Jennings left immediately for a trip to Florida and Panama, to be gone until about the 10th of March. Mr. Jennings remarked to me, the night before the board meeting,

THE BAPTIST RECORD

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that his physicians had told him that his nerves had reached the danger point and in the same conversation he remarked to me that in the last two years the hospital had given him more anxiety and worry than all his private affairs put together. If, therefore, Mr. Jennings saw what was in the Commercial Appeal, he must have glanced at it very hastily, and that at a time when he was in a rush to get his affairs in condition for a two months' absence.

Of course, the editor who got out the issue of the Hospital News meant to be honest and accurate in his report, but the article copied by him from the Commercial Appeal does not represent the situation as I understand it. Moreover, I think that I am in position to understand the whole situation better than anyone else except Mr. Jennings.

Now, wherein does the article misrepresent the situation? First, the change of name was not made, as I understand it, as an inducement to the Methodists to merge with us. Mr. Jennings personally did feel that it would be better for the cause of suffering humanity, and for the cause of Christ, for us to merge with the Methodists rather than to have two opposition hospitals doing the work at a much heavier expense than one could do it, and also as he believed, causing constant unpleasantness. He felt that the extra cost ought to be spent on suffering humanity, and that the sectarian fight which would probably result would not be good for the cause. However, the deepest desire of his heart was to induce the Methodists to build in Nashville, Birmingham New Orleans, or some other city that had no hospital run by an evangelical denomination, and let all Protestant denominations in Memphis give their sympathies and support to our hospital. Deep in his heart he believed that the interests of sufferers and the cause of Christ would both be benefitted by a compromise of this kind. Personally, he felt that he would rather have joint-ownership between the two denominations than to have the two hospitals run at the large extra expense, which might be used in charity work. Mr. Jennings, however, did not contemplate combination ownership, without the consent of our three conventions.

You will notice in the article that the reporter says that Mr. Jennings said that "he personally" would make three offers to the Methodists. He should have said that Mr. Jennings said that he personally would "like" to make three offers. Notice, however, the use of the word "personally," and also the word "would," which shows that this is not a statement of what did happen, but a statement of what Mr. Jennings personally would wish to offer.

Now, the resolutions offered by Rev. E. L. Wesson, give exactly what was consented to and adopted by the board. You will notice that Brother Wesson said in offering these resolutions that the trustees would not have authority to make these offers without the vote of the conventions. You will notice, too, that the resolutions only authorized the committee to ask the Methodists to delay, until they and we could confer with the people of our respective denominations and see

if some plan could not be agreed upon by which we could co-operate together in building and equipping a greater hospital, etc. The resolutions further provided that our executive committee be authorized to carefully consider the whole matter with the Methodist committee, and that if anything could be accomplished, present their work and its results to the Baptist conventions of Mississippi, Arkansas and Tennessee.

Now, the change of the name was made not "as an inducement to the Methodists," but because the noble, self-sacrificing members of our executive committee had decided that it was a sure fact that if the hospital was to be enlarged and equipped as it ought to be, we would have to depend very largely on the people of Memphis, and they believed that the change of name would bring better support, larger sympathy, and heartier co-operation from the people of Memphis, both in the way of money and other support.

I deeply deprecate the disposition which has been manifested by some brethren to make hasty and uncharitable criticisms of the men who have done most for the hospital. In fact, the men who have saved the hospital from being sold under the hammer, and who have also brought it from a state of unpopularity and struggle to a state of great prosperity and popularity, by giving it free of charge personal services and business judgment, which could not have been bought for \$5,000 a year. For myself I have no plea. In what I have done I have been sincere, honest and orthodox, and I trust these high principles more than I fear the hasty criticisms of brethren who do not know what I know about the situation. I do, however, know that two men have in sacrifice and devotion rendered service which cannot be estimated, and I regret from the bottom of my soul that these men should be rewarded by unkind criticism for their sincere and self-sacrificing devotion to this great Baptist enterprise. I especially regret that this criticism should come while one of these great souls is, under the advice of his physician, away on an expensive vacation, trying to recuperate the nerves which were strained to the danger point on account of the great responsibilities of the management of the hospital, which he assumed in spite of the fact that he also had responsibility enough on his shoulders for two ordinary men. Let the names of all the Baptist enterprises be changed, rather than that God's children should help harshness and injustice upon one of God's noblest servants. Brother Jennings may not be a theologian, but he is a "Good Samaritan," if ever I knew one. He was not brought into the Lord's kingdom until years after he was grown and married, and in the midst of as busy a business life as he has lived, he may not have familiarized himself with all the technicalities of orthodoxy. He has come nobly to the help of a number of our most important Baptist enterprises, and in my opinion he has saved the Memphis hospital from being sold for its debts, and the Baptist denomination in the three states from

(Continued on page 7)

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EDITORIAL.

A CALL TO PRAYER.

At a recent meeting in Chicago at the Moody Bible School, in commemoration of Mr. Moody's birthday, there was received an appeal from a conference of workers in the Rocky Mountain district, a request that those in attendance on the meeting in Chicago join them in an appeal to all Christians to give themselves to earnest and concerted prayer. This is written not in obedience to that request, which was sent out, but because it found a response in our own hearts in this time of unprecedented need.

It is true that Baptists have a well developed bump of individuality which causes them to magnify personal and independent action. This characteristic, if permitted to operate alone, results in refusal to co-operate even with one another, even in a local church. We not only fail to co-operate, but insist upon doing things differently. The story goes that one candidate for admission into the church was asked first the question, whether she believed that Jesus Christ was the Son of God, and replied that she did not, for the Campbellites believed that! Our independence might be pushed to the point of refusing to do right because somebody else is doing it. Surely there is some correct position between this and the conception that we ought to conform because "everybody's doing it."

It may seem singular to some that this call to prayer should have come by the way of Chicago. There may be some sympathy with Abraham Lincoln, as the story goes, who, on being informed by a ministerial delegation from Chicago that the Lord had sent them to urge him to issue the emancipation proclamation, replied by asking if it did not seem a little singular that if the Lord had a message for him, He should have gone all the way around by Chicago.

We have no sympathy with the man-made calls to prayer, such as the Moslem hears from the summit of his mosque at regular hours each day, though that is much better than no praying at all. Nothing that is a mere observance of days or special hours, a simple attitude of the body, with no deep moving of the soul, can really be called prayer. Only that is prayer which is

THE BAPTIST RECORD

wrought in us by the Holy Spirit and so framed by the Spirit as to express the real will of God. But the Lord may use special conditions and often uses special agents to awake men to earnest heart-searching and prayer. Surely if there was ever a time when men needed to get on their knees in confession and supplication to inquire after the will of God it is now. All things conspire to make the appeal to the hearts of God's people to seek His face and implore His favor.

There was never a time when there was as much suffering in the world as there is today. There have been particular localities where the suffering was as great or greater, but it never covered such an area nor included so many people in the world as today. There is no hour in the twenty-four, there is hardly a latitude or longitude on the earth's surface from which there does not go up the cry of anguish from broken homes and broken hearts. Over a large part of the world it is due to strife between man and man, in which hate and violence are doing their fearful work. In many places this condition is followed by famine where women and children are crying and dying of hunger; and disease, the twin sister of famine, is busy as never before. For all this His wrath is not turned away and His hand is stretched out still. No man with the Spirit of Christ in him can remain indifferent to the sufferings of the world and make no appeal to God for its relief.

Side by side with this condition of the world, is the fact that not for generations, if for centuries, has there been such a mad lust for pleasure, and forgetfulness of God. It is an easy complacency that shuts its eyes to the truth that men and women today are pleasure mad. It is so much more comfortable to be an easy-going optimist, which may be another name for being a cheerful fool. It is so much more popular to hide the sombre side of life, for the world today would have us "prophecy smooth things." We, too, can fiddle while Rome is burning and put our Jeremiahs in a pit, may even cut their message into shreds, but they have a way of coming back and coming true. No man ever prophesies in this strain except under compulsion but the "burden of the Lord" compels utterance.

What is the condition of the churches and of the individual members? Let each heart answer for itself. The most hopeful sign today is the sense of need and a crying out for power in the life and in the ministry which we lack and which the conditions in our various fields demand. A sense of grief at our past failures, a confession of the sin which has hindered and weakened us in the past, getting right on the will of God and earnest intercession for others; these must bring help to us and make us helpful.

The most serious hindrance to our work is prayerlessness, our own hearts being witness. The cure for it is praying. It must be genuine prayer, not simply going through the motion. It is not enough to see the path—we must walk in it. It is not enough for preachers to commend the duty of prayer to others—we must pray. If we are to do more and do better than we have done, there is no substitute for prayer.

Thursday, February 22, 1917

THE MEMPHIS HOSPITAL AGAIN.

This week appears another article from the pen of the able president of the board of trustees of the Baptist Hospital in Memphis. Somehow we find a difficulty in writing the new name, and hope we shall not have to read it always. Only two points in his article require attention here. He speaks of the trustees having received harsh and unkind criticism. The readers of The Baptist Record will search its columns in vain, looking for any harsh or unkind criticism. We do not know to what Dr. Lowrey refers. It may be that he has gotten some warm letters on the subject, or it may be that some have spoken in this way to him. But we thought it just as well to remind all concerned that his words written for The Record could find no justification in anything that has appeared in our pages. By far the most that has been said in The Record is what he himself has written and what was republished from the official organ of the hospital. Up to this time we have published nothing from others who wished to be heard, and have sought only to help the trustees and the hospital in a difficult and delicate situation.

The other matter that needs attention is the fact that we all, including the president of the board, seem to be in the dark as to who is editor of the Baptist Memorial Hospital News, the paper supposed to be published by, and to represent, the hospital. It might be a good thing to cork it up until it can state the facts correctly, and not scare people to death, and until the world can know who is doing the writing up there.

Now with these few remarks, we want the world to know that we are for the hospital, and therefore for the name Baptist. It is true that our colleges are not called Baptist, but if they had been, we should certainly never favor hauling the name down for all the reasons that have been given in this case.

There is no doubt that the hospital will need the support of the Baptists more than it has ever needed it, and far more than it has ever received. The Methodists are proceeding with a zeal that is worthy of all commendation and imitation, to build and equip a great hospital in Memphis. They are a loyal lot of people to their own institutions and can be counted on to support it. It is singular that what in them is praised as loyalty, should in Baptists be condemned as narrowness. But let that pass. Let us not be deterred by criticism but stimulated by their example. Baptist people will have to learn to be more loyal. A Baptist does not allow anybody to tell him what he must do, but that is no reason why he should play the fool and do nothing. Our loyalty to Jesus, to His command and His will expressed in His example should bear fruit in the most ardent support of an institution that is doing His work. Rich Baptists and poor Baptists alike ought to joy in the opportunity of building a great hospital and generously supporting it. If we have not done this in the past, let us make good in the future and redeem ourselves.

It is said by those in position to know that Baptist patients and Baptist preachers and

Baptist doctors seem easily switched away from a Baptist hospital without any apparent reason. It is a free country, and Baptists are a free people, but a little thoughtfulness might be to the advantage of all concerned. However it has been in the past, as for the future, every consideration puts the obligation upon us to look after our own, for we may be sure that other people will not do it for us.

It is prayer-force which makes saints. Holy characters are formed by the power of real praying. The more of true saints, the more of praying; the more of praying, the more of true saints.—E. M. Bounds.

Talking to men for God is a great thing, but talking to God for men is greater still. He will never talk well and with real success to men for God who has not learned well how to talk to God for men.—E. M. Bounds.

What the church needs today is not more machinery or better, not new organizations or more novel methods, but men whom the Holy Ghost can use — men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer.—E. M. Bounds.

Officials in Washington hardly knew whether to smile or frown last week when Carranza, the provisional president of Mexico, made the proposition that all neutral nations unite to invite the European belligerents to lay down their arms, and if they won't, then all neutrals agree to refuse to ship them either bullets or bread. That is exactly what Germany wishes, and no more un-neutral proposition could be offered, and it was not unnatural that some should think Germany responsible for the suggestion.

Send twenty-five cents in stamps to The Baptist Record Book Store, Jackson, Miss., enclosing this paragraph, and you will receive, postpaid, one dollar's worth of magazines (back numbers) in one package.

"BAPTIST MEMORIAL" OR "GOOD SAMARITAN."

Both of these are good names, and both of them have some interesting and enviable history. I am sure that the readers of this article will be in most cordial agreement as to the fact just stated; but it is more than possible that there are differences of opinion as to which one of these names should be applied to the hospital owned and controlled by the Baptist State Conventions of Tennessee, Arkansas and Mississippi, located in the city of Memphis.

On the 10th day of January, 1917, at the annual meeting, the board of trustees by a vote of 14 to 4 agreed to change the name from "Baptist Memorial" to that of "Good Samaritan." I have been requested to prepare a statement for publication, giving the reasons for this action. This I shall attempt to do in a fair and respectful manner, and

then I shall add a few suggestions for the consideration of the brotherhood, especially for the Baptist people of Tennessee.

Why was it done? There was a free and full discussion, and to the best of my recollection I shall give the reasons which were offered in favor of the change. It was said that there was an impression in some quarters that the hospital was intended only for the benefit of Baptist people, and that the change proposed would in a large measure serve to correct that impression. Again it was said that there was a prejudice against the name Baptist and that patronage and support would be materially increased if our institution could appear before the public with a designation less sectarian. Still further it was urged that the institution had been established to be a blessing to suffering humanity in general without regard to creed or church, and that "Good Samaritan" would more correctly represent the unselfish work which we are trying to do. The point was made that much of the money contributed and much of the interest manifested had come from those who were not Baptists; and indeed there was much disappointment in the matter of denominational support from the Baptists of the three states. It was also feared that the building of a Methodist hospital in this city at this time would result in much needless expense and much unseemly competition between two Christian denominations, and that a non-sectarian name and a liberal policy on our part would indicate a more fraternal spirit, and that all Protestant influences in this section would center in the one hospital already established.

In the foregoing statements I have sincerely endeavored to do ample justice to the good men who favored the motion. Furthermore, let it be said in all candor and fairness that these men in the main have contributed very largely toward making the hospital possible and popular. Some of them have shown much devotion and have made real sacrifices for its support. It was no easy thing to look these men in the face and tell them they were making a mistake, but it had to be done. Being fully persuaded that it was a blunder the minority were compelled to speak and vote against it for the following reasons: (1) It will do no real good. If the property is to remain under Baptist control, and surely it must, the change of name cannot and should not alter the fact. St. Joseph's Hospital in the city of Memphis is no less a Roman Catholic institution because of its name. Everyone knows to whom it belongs, and it will be the same with ours unless it is given away; and no one has the legal or moral right to make such a transfer. The suggestion that we are serving only Baptist people will not be taken seriously by any one of average intelligence. From the very beginning it has been proclaimed from the housetops that our doors were open to all alike. We have treated hundreds of Protestants, Catholics, Hebrews, and others. People of all denominations, and no denominations, have been most kindly received, and they have gone forth to tell the story to others. I have been very intimately associated with the operations of the hospital, have heard much commendation and

criticism, but I do not recall any criticism of the name, except such as has come from a few extra-liberal-minded Baptists. The general public is looking for efficiency and fair dealing, and it has been my joy to hear of very, very many outsiders giving assurances of their delight in our success.

(2) "Good Samaritan" would indicate that our treatment was for those, and those only, who have fallen among thieves, or who otherwise were so unfortunate as to be entirely helpless and penniless. True, we are trying to help as many of these as possible, and the plan is for a larger and better charity service than has yet been given. But we are hoping for some opportunity to be of service to those who are higher up. In foreign fields we are making strong efforts to get hold of the foreigner through the hospital work and we are using it as an evangelistic agency. Shall we be less concerned about our nearer neighbor? The Roman Catholic church through its charitable institutions has enlisted many strong and influential forces, and when our Baptist people began to agitate this new method of approach, thrilling stories were told of how our Catholic friends had won the hearts of wealthy men who should have been won by us. The people of power and position need something more than the kindly offices of the Good Samaritan.

(3) Our State Conventions and our people generally have adopted and supported the Baptist Memorial Hospital as a Baptist asset. The work appealed to them because it was Christ-like, and they also hailed with delight an opportunity to show to the world that we believe in loyalty to Christ in all things. Some of us have felt that the word Baptist should be synonymous with faith and obedience in all things whatsoever He has commanded. And now, since this claim is being sustained so beautifully in this new channel of expression, shall we take down the Baptist banner and chisel away the Baptist name? It is true that much support has come from the outsiders, but they made their contributions with the distinct understanding that they were putting their money in a Baptist hospital. Perhaps no contributor ever dreamed of anything else.

(4) It would seem that our Methodist brethren might have gone on to Nashville and completed and equipped their great hospital in the city where we are not building. Their liberal and fraternal policy might have led them in that direction. They were reminded of this in many ways. But this is a free country, and they are going on with their work. Just now they are raising a great sum with which to build a great hospital here. It will be a long time before they can open their doors and take care of the sick, but when they do it is possible that there will be room enough for us all.

(5) In parliamentary bodies it is out of order for one on the losing side to make a motion to reconsider. I shall not make such a motion, but the way is open for those who have the right, and I suggest that such a motion be made. In view of all the facts in the case, I also believe that it will be carried.

A. U. BOONE.

(In Baptist and Reflector.)

THE HEART OF THE GOSPEL OF JOHN—FIVE GREAT WORDS

John T. Christian, A. M., D. D., LL. D.

THE BELIEVING IN JESUS; OR THE CHANNEL OF THE DIVINE FAVOR.

IV.

The Gospel of John records eight miracles as significant signs, which symbolize the character and mission of Christ, and manifest His glory. They are simply His works, the natural manifestation of His marvelous Person performed with the same ease as men perform their ordinary works. The turning of water into wine illustrates the transforming power, and fitly introduces His public ministry; the miraculous feeding of the five thousand sets Him forth as the bread of life for the spiritual nourishment of countless believers; the healing of the man born blind, as the Light of the world; the raising of Lazarus, as the Resurrection and the Life. The miraculous draft of fishes shows the disciples to be the fishers of men, and insures the abundant results of Christian labor to the end. The serpent in the wilderness prefigures the cross. The Baptist points to him as the Lamb of God which taketh away the sin of the world. He represents himself under the significant figures of the Door, the good Shepherd, the Vine and these figures have inspired Christian art and poetry and guided the meditations of the church ever since (Schaff, *The Christian Church*, I, 692).

John insists that these miracles, signs, add to the evidence that Jesus Christ is the Son of God, the Messiah of the world. Signs in his mind are good evidence. From a legal standpoint a miracle is "as susceptible of proof as any other fact." "The mere improbability" of a thing "is by no means a certain test for trying the credibility of testimony, without regard to the number, consistency, character, independence, and situation of the witnesses, and the collateral circumstances which tend to confirm their statement." So states Starkie, one of the great authorities on evidence (Starkie, I, 555). This great lawyer argues out at length the credibility of miracles and they are open to proof like any other fact.

We can go further. Jesus Christ claimed supernatural origin; He came to perform the greatest of all things—the salvation of men and this divine being was accompanied by signs of His divine origin. Since He was God He must act as God. Reuss says with good reason, "If in the act of Jesus there were nothing surpassing every day experience, His history would thereby only become so much the more incomprehensible." Biblical miracles are according to all laws of historical criticism true realities. They form the brilliant connection between the first creation which we contemplate, and the second and much more magnificent creation which we expect. They proclaim the eternal omnipotence of the creative spirit over matter, but they do not occur incidentally, at any moment; they belong, as Weiss has said, to a special history, to a superior

history, which runs through ordinary history from beginning to end—to the history of salvation, which, having begun spiritually here on earth, shall find its consummation in the renovation of the universe. A glimpse of that truth reaches us, as if through an open eye, from that most glorious of all miracles, the resurrection of Jesus, which surpasses all other events of the kind, not so much because it took place without any human mediation as because it laid the foundation of the general resurrection, and forms the actual commencement of the final glorification of nature" (Godet in Schaff-Herzog, III 1525).

To sum up in a word the testimony of miracles, we might say that they are signs: (1) Of His divine nature. They were as natural to Jesus as the Son of God, as our acts are to us. (2) They were signs of His mission as a transforming power. (3) They were signs of His work as undoing the evil which sin and Satan had brought into the world. (4) They were signs of His good will to men, His desire and His power to help men under all circumstances. (5) They were signs of His spiritual teaching. Each miracle was an acted parable. (6) They were signs of the nature and character of God. (7) They were signs that God is in all of the operations of nature, as Franklin's kite and the lightning's flash are the signs of the electricity that pervades nature, or a falling apple is a sign of the law of gravitation.

3. The testimony of the words of Jesus. He desired to be judged by His words and His actions. He spoke as no other man ever spoke. The record of His words are remarkable. The evangelist, John, in proof of the divinity of Jesus, records His sayings and His discourses. The book of John is the gospel of the words of Jesus.

4. This "believing in" never stands alone, but always has its termination or end in Jesus Christ as the object. John presents evidence which he thinks is sufficient to produce belief, but that belief never stands alone, but is invariably followed by the preposition *in*, or better, *into*, or *upon*, Jesus. The man believes into Jesus. It ends not in an intellectual conception about Christ, but a spiritual acceptance of Christ as Savior and Lord.

John has more to say in regard to the new birth and salvation from sin by birth than any of the other evangelists. His conception of salvation is a son born into the family. With him the new birth is a necessity.

John for the same reason has more to say of Jesus as a king than the other evangelists. "Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, Art thou the king of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me; what hast thou done? Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom

not from hence. Pilate therefore said unto Him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate said unto Him, What is truth? And when he had said this, he went out again unto the Jews, and said unto them, I find in Him no fault at all" (18:33-38).

Thus is Jesus Savior and Lord. The believing in brings a man into life by the new birth, and into obedience by the authority of the divine King. Obedience is the test of discipleship. "We may observe, that exactly in proportion to the majesty of things in the scale of being, is the completeness of their obedience to the laws that are set over them. Gravitation is less quietly, less instantly obeyed by a grain of dust than it is by the sun and the moon; and the ocean falls and flows under the influence which the lake and the river do not recognize. So also in estimating the dignity of any action or occupation of men, there is perhaps no better test than the question, 'Are its laws straight?' For their severity will probably be commensurate with the greatness of the numbers whose labor it concentrates or whose interest it concerns" (Ruskin, *Seven Lamps of Architecture*, 186). Obedience is the test of discipleship. "Show us the Father," cried some. "Jesus answered, Believest thou that I am in the Father and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, He doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father. And whatsoever ye shall ask in my name, that will I do, that the Father might be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments" (14:10-15). "Ye are my friends if ye do whatsoever I command you" (15:14).

This "believing in" brings a man into living contact with the great personality of the Christ. The religion of Jesus is not so much in the conception of John, a system of faith but a great life—an eternal life.

It is necessary to iterate and reiterate that prayer, as a mere habit, as a performance gone through by routine or in a professional way, is a dead and rotten thing. Such praying has no connection with the praying for which we plead. We are stressing true praying, which engages and sets on fire every high element of the preacher's being—prayer which is born of vital oneness with Christ and the fullness of the Holy Ghost, which springs from the deep, overflowing fountains of tender compassion, deathless solicitude for man's eternal good; a consuming zeal for the glory of God; a thorough conviction of the preacher's difficult and delicate work and of the imperative need of God's mightiest help.—E. M. Bounds.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

There is nothing so expensive as ignorance.

No man should ever take up arms until the issue is clearly defined so that he can know what he is fighting.

Some people fight, bleed and die for a notion, thinking all the time that they are fighting and dying for a principle.

The Sunday School Convention meets at Pontotoc, March 13th, 14th and 15th. The program is just out. There are some splendid things in store for those who attend.

If one is busily engaged in the constructive work of building the kingdom, he will have very little time to give to the destructive work or tearing down what someone else is doing.

Remember Mission Day in the Sunday School, March the 25th. Programs went out this week to every superintendent in Mississippi whose name and address we could secure. Brother pastor, take the matter up immediately with your superintendent and plan for a great day. The Baptist Sunday Schools of Mississippi ought to give on that day \$15,000 for home and foreign missions.

Christ commanded, "Go ye into all the world and disciple the nations," is the challenge which He throws down in front of His churches. It is the standard by which he measures their loyalty. Obedience to this command is the measure of His blessing; the going is the assurance of His presence. Our churches cannot claim Christ as Lord and Master without obeying His commands. "Why call ye me Lord, Lord, and do not the things that I command you?"

The Budget Churches and the Campaign for Home and Foreign Missions.

I received a letter last week from one of our leading pastors in which he says, "My church has adopted the budget, but I am not willing to put on the budget without taking care of home and foreign mission interests. Send me envelopes for special offerings to these objects."

This pastor has the right idea. If a church puts on the budget system with the every-member canvass and the weekly plan of giving, the first of the year, then home and foreign missions, which have heretofore been taken care of by that church in the first quarter, is bound to suffer. Of course, in the run of the year these interests will be taken care of, but in the meantime our contributions to these objects will be decreased. This will especially be noticed if many of our churches adopt the budget at the beginning of the year and do not do as our brother is doing—take care of home and foreign

missions. We want all of our churches to adopt as rapidly as possible the budget system. We hope, however, that they will not put the budget on without due and careful preparation for it. For the church in conference to adopt the budget system and make that the basis of offering without the preparation of the membership by special sermons, the distribution of tracts and a careful canvass of the membership, is almost sure to prove a disastrous failure. No plan of work is a panacea. Methods are only roads over which we travel toward a given goal. Some are better than others and we should always go over the best road. So in denominational finance the budget system with the every-member canvass is the best method of handling our finance. We can do the most and do it the easier if we do it this way, but let us remember that while this is true, yet the thing we are after is financing kingdom interests. The adoption of the method only begins the work. I am glad that our Brother Tull said what he did last week. He has the responsibility on his shoulders of helping the Baptists of Mississippi to put on the budget in such a way as to make it effective. His work will be both to initiate the system in churches and also to follow up the work after it has been initiated and make suggestions to the pastors of the churches, enabling them to make the system efficient and effective.

There is always more or less lost motion in transition from one method to another. We hope however, that there will be the least possible amount of lost motion in this transition which Mississippi Baptists are making from the old plan of financing to the budget system. The whole thing will depend upon the vigor and enthusiasm with which our people enter into it. If we can once grasp the fact that what we are after is to do the work which the Lord Jesus Christ has called and commissioned us to do and to do it in the most efficient way, we will have gone a long way toward solving the problem. We need momentum as well as methods in denominational finances. Momentum is generated from devotion to the cause of Christ inspired by the love we have for Him. If we love Him enough, we will give of our substance for the advancement of His kingdom.

We are constantly on a stretch, if not on a strain, to devise new methods, new plans, new organizations to advance the church and secure enlargement and efficiency for the gospel. This trend of the day has a tendency to lose sight of the man or sink the man in the plan or organization. God's plan is to make much of the man, far more of him than of anything else. Men are God's method. The church is looking for better methods; God is looking for better men.—E. M. Bounds.

THE MEMPHIS HOSPITAL.

(Continued from page 3)

the shame of allowing it to be sold. Do the brethren who have harshly criticised him believe that that is the best way to develop him in the technicalities of orthodoxy? Brother Dockery has stood with him under the great burdens that he has been bearing for the hospital, and has meant to be loyal to his denomination, in bearing for us the heavy burdens that have been necessary to bring the hospital to its present success.

These brethren, these two brethren, have, in my opinion, saved the hospital which we now have in Memphis. What we now have needs very much to be enlarged and improved. These same two brethren were willing to get under the big expense of building and equipping the new wing. We have had Dr. W. A. McComb in the field for the past six months trying to induce the Baptists of the three states to subscribe money for this important addition. Even as great an agent as Brother McComb, has found that exceedingly few of the pastors or the churches in any of the states were willing to make any sacrifices in this direction. In fact, exceedingly few of them would consent for him to visit them and present the matter. It seemed impossible to make the new addition unless Brethren Jennings and Dockery would shoulder unreasonable responsibilities. It seemed important that this new addition should be made at once. They were willing to get under the burden, see that the new wing was built, and stand under it until it was paid for. So, when they asked for so small a thing as the exchange of one good name for another good name, which I considered just as suitable, I voted to grant what they wanted. I thought that the Baptist denomination would be reasonable. I still believe that a vast majority of them would be reasonable if they knew all the facts and conditions. Often, however, all the features of a situation cannot be gotten before the people in newspaper articles, or even in printed matter of any kind. Your servants, who constitute the board, desire to be true and loyal. Brethren, trust your servants, "and above all things put on charity, which is the bond of perfectness."

There is no occasion for arousing prejudices, suspicions, and doubts which can never be corrected. Even if the trustees made a mistake or even if they were seriously at fault, it would be best to adopt the Scripture injunction, which says, "Brethren, if any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted."

In the faith of Him who taught us to sympathize with the suffering, and in the earnest desire to further His work, I remain,

Your brother,

W. T. LOWREY,
President Board of Trustees.

Rev. W. M. McGehee has moved from Woodville to Denham Springs, La., where he has three churches with a large membership.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor, Jackson
 MISS FANNIE TRAYLOR, Auxiliary Leader, Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School, Hattiesburg
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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

A crushing sorrow has come to the W. M. U. of Magee this week in the passing from their midst of Mrs. W. S. Rush. It was our pleasure to know this consecrated young woman of God, and we, with other friends and loved ones, look into our Father's face and ask, "Why?" Yet we realize His ways are past tracing out.

Miss Stallings writes us that her apartments in which she will live will be built with Dr. Mewshaw's home. She is to have an office or library, a bed room, bath room and porch. She is very happy in the possibilities she sees before her to serve her Lord. Her zeal for the Master's love will hardly allow her to stand by and see the evil practices of superstition, yet she realizes she must be tactful.

Miss Chiles, of Japan, writes of the long entertainments given them during the holidays. She says sitting on the floor four and one-half hours is not very pleasant until her feet lose consciousness. However, she is very, very happy in her work.

Echoes from the Week of Prayer.

Dear Miss Lackey:

Are we too late in telling you how much "The Week of Prayer" services meant to us personally, and as a little missionary band?

Our membership consists of a tiny band of seven members (of a small country church), and although several of our members were detained on account of sickness, we had three most delightful and soul-stirring services. What a blessing and benediction it proved to us; and made us appreciate more the privilege of being "workers together with God." It also made us realize that it is "not by might, nor by power, but by my spirit, saith the Lord."

Our offering at the close of the meeting amounted to \$10. We are anxiously looking forward to our March Week of Prayer and home mission study.

MRS. J. A. BARBEE

President of W. M. S., Rich, Miss.

Dear Miss Lackey:

The W. M. S., of the First Baptist church, of Grenada, observed the Week of Prayer beginning Monday afternoon, January first, and continuing through the week.

The programs were very interesting and helpful and the attendance good every afternoon.

Monday, February 5th, we had a splendid meeting. Our pastor made a very instructive and inspiring talk on foreign missions, then we had several readings by different ladies, which gave us a keener insight into the work. Our offering was then taken for foreign missions, which amounted to something over \$60.

The society is using the Circle Plan, and under the efficient leadership of the president, Mrs. J. H. Brown, is doing a very successful work.

These are noble people and it is a pleasure to be with them.

Sincerely,

MRS. J. B. QUIN.

Louisville, Ky., Feb. 4, 1917.

Dear Miss Lackey:

The past month has been one of unusual privileges for me, since it covered the summer-like weeks in Florida, the five days in Alabama and this present attendance here upon the second annual session of the Baptist Student Missionary Movement. For all these things I am sincerely grateful.

The student conference is exceeding by far my fondest hopes for it. Yesterday a number of the colleges reported and it was good to realize that students were here from Chicago and Waco, from Richmond and Shawnee, as well as from about fifty other representative institutions. The speakers have all been Baptists representing denominational schools, boards and other interests in Canada and in the United States, north and south. The W. M. U. Training School and the Southwestern Baptist Theological Seminary have contributed heartily toward the success of the occasion as have also the Baptist churches of the city.

Perhaps one reason why they could do so is because they have just completed the \$30,000 local campaign for the school. It reads like a fairy story to hear how the teams were organized and how for a week these teams, composed of the leading Baptist men of the city, went about doing the good work of securing \$30,500 from 1,800 people, most of whom were Baptists. Much of this is cash, but much is also on the two-year basis. Last May we had \$52,000 on hand for the enlargement; since then there has been sent in to Mrs. Lowndes over and above current expenses, \$14,874.27, making a total of \$76,874.27. This, with the magnificent returns of the Louisville campaign, makes no small part of the desired \$150,000. From my very heart I do pray that this month of February with its regular program and the additional Valentine campaign, may bring the total up to at least \$131,500, which is the amount which the contractors must be paid on this coming July 19. Oh, that each state vice-president would join with the state trustee in trying to find at least one woman who will give at least \$500 to the fund! Oh, that in perhaps each of half of the states at least one woman would thus be found to give \$1,000! Oh, that in each of several of the states there may be a woman who will give \$5,000! Just such system as this made possible the large Jubilate gifts, and it seems to me that some such concerted effort is what will more nearly make possible the dedication of the building free from debt next

October. In this way the path would be cleared for full and free participation in the church building and loan fund campaign during the next two years. Will you not take this up with your central committee and in co-operation with it and the state trustee see what can be done?

KATHLEEN MALLORY.

To W. M. U's Observing March Week of Prayer.

The March issue of Home and Foreign Fields contains an unusually valuable and attractive collection of material—special articles, stories information, suggestions—adapted for use in the program of the week of prayer to be observed by Woman's Missionary Unions of the South during the first week in March. A postal card addressed to the Baptist Sunday School Board, 161 8th Ave., North, Nashville, Tenn., stating how many copies you desire, will bring a supply of sample copies which may be used as supplemental material for the program, and also for the purpose of enlisting the membership in the reading of this invaluable magazine.

Blackboard cloth and maps, suitable for your Sunday School work, can be had from The Baptist Record. Quick service and reasonable prices.

IMPORTANT DATES.

Mississippi Baptist Sunday School and B. Y. P. U. Convention, Pontotoc, March 13, 14 15.

Encampment, Blue Mountain, Miss., July 8-15.

Baptist Assembly, Woman's College, Hattiesburg, Miss., July 22-29.

Requests.

We would be glad to have every pastor call attention to the programs which are being sent out and urge his workers go with him to the convention at Pontotoc.

We would be glad to have each Sunday School and B. Y. P. U. send representatives to the convention.

Please send your name to Rev. T. L. Holcomb, Pontotoc, so your entertainment may be provided for.

Be sure to hear Mr. Flake Dr. Wiley and Dr. Winburn, and our own workers.

J. E. BYRD.

Mount Olive, Miss.

Send twenty-five cents in stamps to The Baptist Record Book Store, Jackson, Miss., enclosing this paragraph, and you will receive, postpaid, one dollar's worth of magazines (back numbers) in one package.

More time and early hours for prayer would act like magic to revive and invigorate many a decayed spiritual life. More time and early hours for prayer would be manifest in holy living. A holy life would not be so rare or so difficult a thing if our devotions were not so short and hurried.—E. M. Bounds.

Send twenty-five cents to The Baptist Record Book Store, Jackson, Miss., and secure a sample copy of "The Treasury of Song," the new song book compiled by Robert H. Coleman. Round or shaped notes.

path would be participation in a fund campaign. Will you not central committee and the state?

N MALLORY.

March Week of

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he Baptist Re- ss., and secure ury of Song," by Robert H. notes.

CLEANSE THE BLOOD AND AVOID DISEASE

When your blood is impure, weak, thin and debilitated, your system becomes susceptible to any or all diseases.

Put your blood in good condition. Hood's Sarsaparilla acts directly and peculiarly on the blood—it purifies, enriches and revitalizes it and builds up the whole system.

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This new way to rid one's feet of corns was introduced by a Cincinnati man, who says that, while freezone is sticky, it dries in a moment and simply shrivels up the corn without inflaming or even irritating the surrounding tissue or skin.

Don't let father die of infection or lockjaw from whittling at his corns, but clip this out and make him try it.

BETTER THAN A GIFT OF MONEY

is the gift of making money. A large part of that is the habit of saving, because having capital to work with is one of the first essentials of making money.

If there are any young persons—your children, other relatives or friends—in whose success in life you are vitally interested, place in their hands this Christmas a gift of permanent value.

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Teacher—"Now, then, Johnny, I want you to tell me what an egg is."

Johnny—"Yessum; an egg is a chicken not yet."

BAPTIST STUDENT MISSIONARY CONVENTION.

Through the kindness and liberality of a godly man, the writer was able to attend the second convention of the Baptist Student Missionary Movement, which met at Louisville, Ky., January 31 to February 4, 1917. It was one of the most inspirational student conventions of this kind ever attended by the writer. It was better than the interdenominational conference, such as met at Blue Ridge, because the speakers discussed with freedom the Baptist principles and the world's need of them. There were at the time reported 575 delegates representing forty-eight Baptist schools. Also representatives from eight nations were there. Mississippi had twelve representatives, six from the University, three from Blue Mountain and three from Mississippi College. Sorry that all the schools in Mississippi attended by Baptists especially our denominational colleges, were not represented.

The ringing note which came from nearly every speaker was that the world's situation offers a wonderful opportunity to the Baptists of North America to win the world for Christ. Will the Baptists take hold of it?

It was good to be there, touching shoulders and shaking hands with the present and future leaders of our denominational life. It was inspiring to hear the pleadings for more workers, those men and women who have spent several years of their lives in the foreign fields. Then, best of all, was that our Lord Jesus Christ met with us; we felt His presence in every service. Many of the delegates consecrated their lives for Christ's service for the foreign field.

That the Baptists are a great host of intelligent and really aggressive children of God, and that this redeemed host has in its possession a living Christ and great fundamental principles for which this sin-scourged world of ours is longing, was the lasting impression which the convention as a whole made on this scribe. Let us pray the Father for more heroic men and women who would give their lives and money for Christ's kingdom.

JOE CANZONERI.

"But couldn't you learn to love me, Stella?" he pleaded.

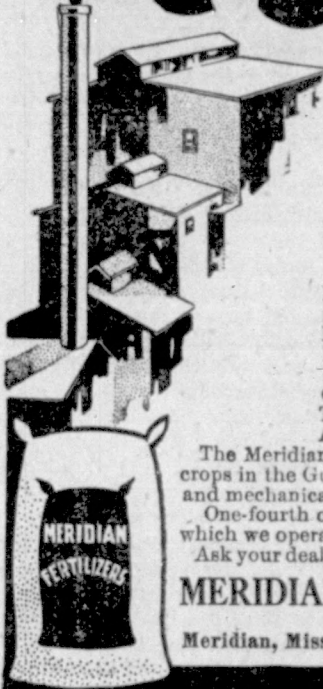
"I don't think I could, Frank," she replied.

He stood erect, then quickly reached for his hat. "It is as I feared—you are too old to learn."

The Western Recorder says there is no doubt of the desirability of the Baptist Student Missionary Movement, but it should have to do with our home mission work as well as with the foreign field. At the recent convention only one address was made before the body presenting the home work, and that by Dr. B. D. Gray. Something to think about.

Pastor E. C. Watson, of Blackville, S. C., has just closed a great meeting. He had Evangelist J. B. DeGarmo to his aid. There were seventy-two additions to the church. Three hundred dollars were added to the pastor's salary. Gospel Singer McCravey led the music.

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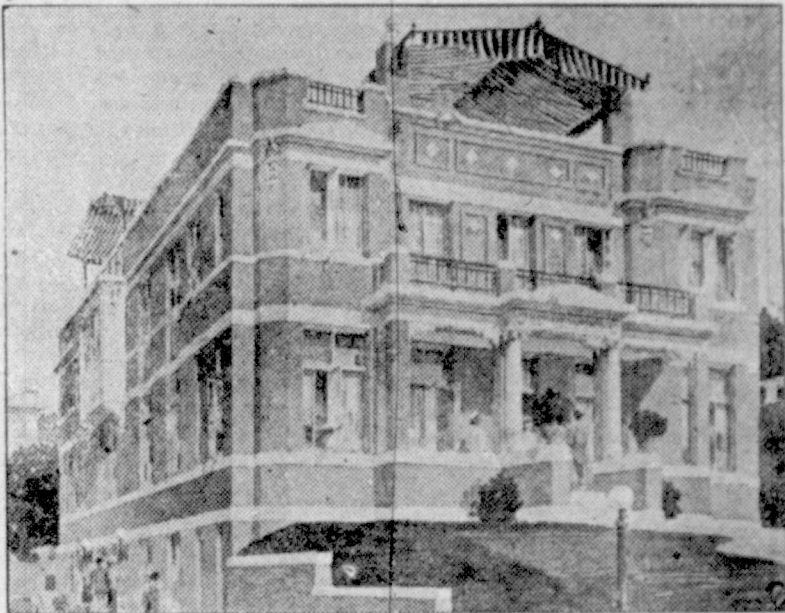
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Simply get an ounce of ointment—double strength—from your druggist, and apply a little at night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful "pear complexion."

Be sure to ask for the double strength ointment as this is sold under guarantee of money back if it fails to remove freckles.

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No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

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Sunday School Lesson Note

BY M. O. PATTERSON, D. D.

Lesson for March 4.

JESUS FEEDS THE FIVE THOUSAND.

John 6:1-21.

Golden Text: "Give us this day our daily bread" (Matt. 6:11).

The time between the healing of the man at Bethesda, recorded in the fifth chapter of John, and the feeding of the five thousand, of the sixth chapter, is about a year. This is the only miracle recorded by all the gospel writers.

In this "sign" of Jesus there lie on the surface four things: (1) The human need; (2) the inadequate supply; (3) the adequate supply; (4) impressions made.

I. The Human Need (vs. 1-7). Never did Jesus perform a miracle to gratify curiosity. Every miracle met some practical need; taught some phase of divine truth; evidenced His claims to be the Son of God.

The withdrawal across the Sea of Galilee was to meet a need of the disciples. They needed rest. The apostles had just returned from their first preaching tour, Mark tells us, and needed quiet and rest (Mk. 6:31). At the suggestion of Jesus, they withdrew from the surging crowds across the sea to rest and teach the disciples.

But the program for the much-needed rest is interrupted. The movements of Jesus are watched by the multitudes. All Galilee is astir because of the wonders of Jesus for the past year (v. 2). Throngs of Passover pilgrims, on their way to Jerusalem, will stop for a sight of the wonder-worker (v. 4). Scarcely have they reached the "quiet spot" when the throngs begin to press upon Jesus. The Master's heart of compassion was moved because they were as "sheep having no shepherd." The rest program was cancelled that day, for He taught them many things and healed their sick (Mk. 6:34). Here we discover the second need, that of the multitudes for the Master's message of truth.

The day is far spent now and another need arises. The multitude needs food to prevent physical exhaustion. After hours of teaching and healing, what a fine atmosphere in which to bring the day's work to a climax in the wonderful "sign" which meets the physical need.

II. The Inadequate Supply (vs. 8-10).

"Five thousand men, beside women and children," and five loaves and two fishes on which to feed them. No wonder the disciples want Jesus to send the multitudes away. How can such a throng be fed on so inadequate supply? It is folly to think of such a thing. Then surely, Master, you don't expect us to expend \$35 in buying bread for this crowd. Even then they would have but little for each. But, mathematical Philip isn't familiar yet with heaven's multiplication table! He

will be wiser when he has an object lesson in heavenly mathematics. From the human viewpoint, five loaves and two fishes are thoroughly inadequate to meet the situation.

III. The Adequate Supply (vs. 11-13).

A big question-mark stands out in the minds of the disciples. How will He manipulate these "nothings" so as to satisfy the multitude? The facts are simple. He took the scanty supply and gave thanks, "said grace," "asked the blessing." Then distribution was begun and kept up till all were filled and twelve baskets full were gathered up.

The facts are simple but the process is shrouded in mystery. Stop here and read the latter half of the fifth chapter of John. If He is the Life-giver as He claims; if disease is chased away at His bare word; if demons go out of men at His command; if the dead awake at His call, then loaves and fishes are multiplied at His will. The Son of God wills and it is done. The supply is more than adequate for the need. Maybe the process isn't in accord with scientific principles, but it is in perfect harmony with heaven's laws of faith and power.

IV. Impressions Made (vs. 14-15).

Neither of the gospel writers records impressions made upon the disciples of Jesus by this sign. But John alone records the impressions made upon the multitude. The first is (v. 14), "This is of a truth the prophet that cometh into the world." Moses had spoken of a prophet like unto himself whom the Lord would raise up. "I will raise them up a prophet from among their brethren like unto thee and I will put my words in His mouth" (Deut. 18:15-18). Seeing this sign, Jesus is identified with that prophet. But their notion of the prophet's mission is of the "earth earthy." It smacks of the Satanic suggestion yonder in the mountain when he proposed to make Jesus a king such as himself.

In this false conception of the prophet's mission—the true Messianic mission of Jesus—we find the second-thought impression of the multitude. If this is the prophet, why not take Him to Jerusalem and crown Him king immediately? (v. 15) Part of the Jewish program for the Messiah was to don the gilt and purple and deliver their nation from Roman rule. They are even ready to "take Him by force, to make Him king." What a high compliment (!) What a fine impulse (!) What a flattering reception (!) But "some friendliness is the worst enmity. The friend of the struggling drunkard who insists on treating him once more is his worst foe."

The materialistic interest which insists on the establishment of the kingdom of heaven on world principles is blind to the true nature of the kingdom of heaven. Jesus will deliver the soul from sin's bondage rather than the nation from Roman bondage. He will reign over the hearts of men rather than over

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You can take gray, faded hair beautifully dark and lustrous almost over night if you'll get a 50-cent bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old famous Sage Tea Recipe, improved by the addition of other ingredients, are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur Compound tonight and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

This preparation is a toilet requisite and is not intended for the cure, mitigation or prevention of disease.

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stretches of territory. The "king issue" is sharp. Jesus meets it squarely.

The miracle of the lesson thus provokes the "sudden explosion of the popular political hopes * * * and discloses the complete incompatibility which existed between the common Messianic idea and that of Jesus and made evident the moral necessity of the rupture."

Teaching Nuggets.

1. Jesus and the individual. The lad places his loaves and fishes at the disposal of Jesus, and Jesus used to bless the many. We find here at least an illustration of what Jesus will do with any man when that man places himself at the disposal of Jesus. I am persuaded that here lies the fundamental difference in the service of individuals. I heard G. Campbell Morgan preach once. I tried to study the man as he preached, to discover the secret of his power. I sat down immediately and wrote him a note indicating my discovery. His answer was as unique as the man. The last sentence gripped me with tremendous force. "If I know my heart, I have placed what I have and am at the disposal of my Master." Have you one talent, or ten? Place it at His disposal.

2. Jesus and the method. John does not enter into detail about the method of distribution. From the other gospel writers we learn how Jesus distributed the multiplying loaves through His disciples. There isn't any doubt in my mind but that Jesus would teach here His disciples of every age the fundamental truth of His method. His disciple is to be His medium of communication with the world. The true disciple of Jesus is to be a "communicating personality, communicating with Him and, with the world, for Him." He has no other plan than this for bringing a lost world to Himself. The question is intensely personal, but are we communicating personalities?

3. Jesus and the sufficiency. No truth stands out more clearly than that Jesus Himself is the Satisfier, and the Sufficiency, and the Sustainer of life. The satisfaction of physical need is incidental to that of the higher needs of the soul. In last lesson Jesus set Himself forth as the Giver of life. He can sustain that life which He gives. Explain, then, that unrest and anxiety characteristic of many nominal Christians. Why so much striving toward the world's program for satisfaction? Has Jesus been tested and found insufficient for the soul's needs? John found Him sufficient for all the needs of his soul. Peter did. Paul did. Thousands of others have. He came that we might have life and have it abundantly. The individual may share the life of Jesus just as abundantly as he desires. How much do I desire? That is the measure of His fullness in me.

LADY TELLS SECRET.

A well known lady gives the following recipe for gray hair: To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off. Adv.

Armour's Fertilizers

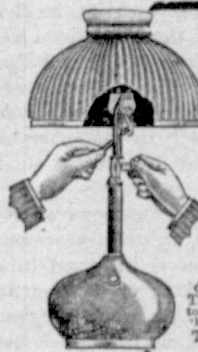
You know where the ANIMAL MATTER in Armour Fertilizers comes from. You may have grown the hogs and cattle.

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LAYING CORNER-STONES.

Livingston Johnson.

A few years ago I declined an invitation to take part in laying the corner-stone of a Baptist church, because the exercises were to be conducted by the Masons. The brother who wrote the letter of invitation was a loyal and enthusiastic Mason. I felt it due him and the church to give my reasons for declining. He asked me to publish my objections in the Recorder, as he knew that others, like myself, had never considered the matter seriously. Ever since the request was made I have intended to comply with it, but could never find a convenient time.

I am not a Mason, but it is not because of any prejudice against the order that I write this article, or hold the views herein set forth. I have talked with several Masons who agree with me in the following objections:

(1) Baptists do not believe in ritualism in religious worship, and the Masonic ceremony in laying corner-stones is highly ritualistic, as all know who have ever witnessed it. This objection might not count for much with other denominations, but it should certainly have weight with Baptists.

(2) A church is a spiritual organization, while a Masonic lodge is a human institution. "The kingdom of God is within you." "Ye are in the world but not of it." "Except a man be born anew, he cannot see

the kingdom of God." A church is a visible expression of an invisible kingdom. A church building is erected for the worship of God, and "they that worship Him must worship in spirit and in truth." Every religious service should have in it the element of worship. That being true those who have charge of any public religious service should be Christians.

It may be said that laying a corner-stone is a mechanical performance, like laying the brick in the walls of a church; but every one who has ever seen the ceremony knows that this is not true. Prayers are read and blessings invoked, and this is sometimes done by a man who is not a church member, and does not profess to be a Christian.

(3) The impression prevails quite extensively that a Masonic order is as good, and some think better, than a church. I know all Masons do not believe this, perhaps a great majority do not; but the number who do, is alarmingly large. I have heard many Masons who are devout Christians, say that no one can live up to the obligations he takes as a Mason without being a Christian. Less than ninety days ago I was on a train with a brother who was returning from his association which he had attended as a delegate from his church. He asked me if I was a Mason, and I told him I was not. He extolled the virtues of Masonry and concluded with this statement, "If I had to give up my church or my lodge, I would give up the church and hold to the lodge." I know it will be said that he is not much of a church member; but his church thought he was worthy to represent it in the largest and one of the most loyal intelligent associations in the State. Now if a church will turn over a religious service to the Masons, does not that lend color to the current belief that a Masonic lodge is as good as a church?

(4) But the most serious objection of all is, that, as I am informed, the name of Christ is not used in a Masonic ritual. This is necessarily so, because Jews belong to Masonic lodges, and would, of course, object to the recognition of Christ as God.

Let us suppose a case: Here is a Masonic lodge with a Jew as the Grand Master. A nearby church invites this lodge to take charge of the exercises when the corner-stone of their church building is laid. Here we have a man who does not believe in the divinity of Christ, master of ceremonies in laying the corner-stone of a house which has been erected for the worship of Christ! What must Christ, "The Chief Corner-stone," think of such a performance?

Let me conclude as I began, by saying that in this article, I mean no reflection on the Masons, but am simply giving the reasons which lead me to believe that no human organization, no matter what its name, should be asked to lay the corner-stone of a church of Jesus Christ.—Biblical Recorder.

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NEWTON BIBLE SCHOOL.

As announced in The Record, the Newton Bible School was held at Newton, February 11-16. The attendance was small, owing to the fact that it was not advertised very thoroughly. However, a number of ministers over the country were present together with the preacher boys of Clarke College.

The instructors were present, as scheduled, except that Rev. R. B. Gunter was detained at home until Wednesday, on account of a death in his church. Dr. R. A. Venable, the Bible teacher, was at his best, and carried those present through the first epistle of John and gave them some good, strong meat to eat. Brother Venable is one of the best Bible scholars in the South. Mr. J. E. Byrd taught Sunday School and B. Y. P. U. methods. He is fine on both, but especially fine on Sunday School. He taught a class in Books I and II of the Convention Normal Course, and Clarke College will conduct a class in the Manual. Rev. R. B. Gunter gave some fine instructions on the making of a sermon. He is an expert along this line. Rev. T. J. Moore, one of the State enlistment men, was present and explained the budget plan and did some effective work along this line. He is full of his subject, and is doing a noble work. Rev. L. E. Lightsey, our missionary colporteur, did a good work distributing books and getting subscribers to The Baptist Record.

Dr. W. Y. Quisenberry was present for two days. His inspirational addresses on China and South America captured every heart and made us all better missionaries. He also spoke on Christian education. He is now employed to raise \$30,000 to pay off some pressing debts on Clarke College and the Woman's College. He is full of fire for the work.

Among the out-of-town ministers present were Jas. E. Chapman, T. J. Miley, T. J. Waldrup, L. D. Bassett, F. M. Breland, P. C. Barnett, Earl Brooks, Rev. Phillips, W. L. Grafton, R. L. Breland, and possibly some others.

We who were present feel that these schools are worth while and hope that they will be a fixture with the board. R. L. BRELAND.

A Warning—to feel tired before exertion is not laziness—it's a sign that the system lacks vitality, and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla today.

The Swedish jitney driver drew up beside the road, jumped out and, with wrench in hand, crawled under the auto. Taking advantage of the stop, the only passenger, a German, proceeded to eat a lunch consisting mainly of Limburger cheese. Suddenly the driver emerged from beneath the machine and with bulging eyes and a hand on his nose stood staring at the auto.

"What's the matter?" inquired the German, innocently, between mouthfuls of cheese.

"Ay don't know," said Ole. "But Ay tank the engine ban dead."

The church at Deport, Texas, has called Rev. W. W. Simmons, of Celina. He accepts and will move soon to the new field. A broader field of labor is presented.

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What are you going to do, get rid of your catarrh or sacrifice your health and good looks? Catarrhal poison in the blood produces unsightly facial blemishes and makes you look old long before your time.

C. E. GAUSS can tell you how to get rid of your catarrh with all its annoying features, and at the same time will send you a free package of Gauss' Combined Treatment that does the work. You will find this a wonderful medicine, because it gets right down to the root of the trouble and removes the cause.

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THREE SERMONS ON "THE SIGNS OF THE TIMES."

This pamphlet contains three sermons by Rev. L. E. Hall, of Hattiesburg, Miss., for thirteen years pastor of the First Baptist church, and 35 years in Southeast Mississippi. They are on one text (Mt. 16:3) with three subjects: Business and the Bible; Society and the Bible, and The Church and the Bible. They were preached in various churches in Hattiesburg, and most intimately concern the present world conditions and will deeply interest those who are students of the times. And they are with it all interpretations of the Bible. They contain 49 pp., and may be had of the author for actual cost—fifteen cents, postage 2c. Stamps taken.

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against chills and fever and a possible fatality. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice, you can do no better than to take the time-proven well-established, old-time remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is well-known and reliable, harmless but effective, and contains no Calomel, Arsenic or other dangerous drugs. Let this efficient remedy safeguard you against the discomforts of chills, fevers, jaundice, etc. For sale by the best druggists everywhere. Price, 50c. Van Fleet-Mansfield Drug Co., Memphis, Tenn.

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It Salivates! It makes you sick and you may Lose a Day's Work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick, I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

Is There a HELL?

It is an old question. In the book just published with this title there are New Answers by Sixteen of the Ablest Writers and Preachers known to England, one of whom, Rev. Dr. A. C. Dixon, is also well known in America.

You Should Know

what their answers are. They represent as many sects—including Catholic and Jew—and one is a Socialist. They concern every man. 12mo, cloth; 60c net; by mail, 68c

The Baptist Record.

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ADVERTISERS
PUBLICATION

NEWS IN THE CIRCLE

MARTIN BALL

W. T. Rouse, of Memphis, Texas, has resigned the pastorate and will teach Bible in Burleson College, of Greenville, Texas. He enters the work at once.

Rev. E. L. Atwood, of Brownsville, goes to the pastorate at Dyersburg, Tenn. The Dyersburg church may congratulate itself on securing so good a man.

The church at Pittsburg, Texas, has secured the services as pastor of H. H. Drake. For a short while he has been pastor at Hugo, Okla. He is a strong man.

Rev. L. F. Gregory, of Shelby, is employed for only half time. It would be well for some near-by churches to take the other spare time. Several of our churches are pastorless now.

Rev. R. F. Jenkins, Roswell, N. M., announces that Baptist stock is going up in New Mexico. At one prayer meeting night eleven came for baptism, and one day thirteen joined the church.

The Kentwood church, La., has called Rev. J. W. Mount, of Merryville, La., to the pastorate. He has accepted and will begin labor with them, February 18.

The church at Lexington, Tenn., presented Pastor Fleetwood Ball with a good purse and told him to go to the coast and get back his health. He is now in Mobile, and will go to Biloxi and Gulfport. He has been pastor fourteen years in Lexington.

A splendid meeting has just closed at Seguin, Texas. Evangelist T. J. Saxon did the preaching. Gospel Singer J. A. Brown led the music. Forty-seven were received into the church.

We congratulate Pastor J. J. Mayfield, of Meridian, on the arrival, February 14, of J. J. Mayfield, Jr. May he make as great a preacher and pastor as his father—and as useful a man as his mother is a pastor's wife.

Rev. J. W. Dickens has been called to the pastorate of the church at Lafayette, La. He goes to the new field at once. He is an excellent preacher and a fine pastor. We are glad that the Lafayette church gets such an excellent pastor.

Dr. Lloyd T. Wilson accepts the call to the Broadway church, Knoxville, Tenn. He has succeeded well as pastor of Grace church, Richmond, Va., but he will do well anywhere. He is consecrated, zealous, and well qualified.

Dr. A. J. Holt is putting his ripe experience and strong mental powers into his work as editor of the Florida Baptist Witness. No exchange reaches our desk with more real meat of the gospel and finer reading matter than the Witness.

The account of leaving the Presbyterians, as given by Brother Williams, has been put into tract form.

It has stirred up the folks in his community. Another Presbyterian's wife has joined the Baptists. She saw the light and came out.

Rev. A. B. Ingram will remain as pastor of the church at Corpus Christi, Texas. He resigned a few weeks ago but the church prevailed on him to stay with them. Why move so much?

Dr. C. S. Gardner, of the Louisville Seminary, is supplying for the Immanuel church, Nashville, Tenn., until a pastor is secured. Dr. Weaver resigned this church to become educational secretary of Tennessee.

The meeting at Tampa, Fla., in which Pastor W. C. Golden was assisted by Pastor I. N. Penick, of Martin, Tenn., resulted in twenty-two additions. Pastors Golden and Penick are friends of long standing, so the meeting was every way enjoyable.

Dr. W. B. Riley, of Minneapolis, occupied the pulpit of the First church, Philadelphia, Pa., February 18. Thursday before he delivered an address in Grace Temple, the occasion being the seventy-fourth birthday of Russell H. Conwell.

Evangelist Sid Williams, of Texas, recently aided Pastor Theo. N. Crumpton, of Lebanon, Tenn., in a good meeting. There were thirty-four professions of faith—eighteen additions by baptism; others will follow. J. C. Drury, of East St. Louis, led the music. "Always baptisms where your Brother Sid goes."

February 18th, a rousing welcome was given Dr. W. D. Nowlin as pastor of the Twenty-second and Walnut street church, Louisville, Ky. All the indebtedness of the church had been wiped out. The church starts off with a new pastor and a clean slate.

Dr. E. E. Folk, editor of the Baptist and Reflector, has written a strong editorial condemning the trustees of the Memphis Hospital for changing the name. He has not said a word amiss. The Mississippi members are Baptists, and are not ashamed of it. What are we going to do?

It is announced that a Billy Sunday evangelistic association has been incorporated. James M. Spears, a wealthy merchant, of New York, becomes its head. John D. Rockefeller, Jr., is a member of the finance committee. Wonder what line of work they will pursue?

W. W. Horner, who resigned the Twenty-second and Walnut street church to organize a "perfect" one, laments the multiplicity of churches. What do you suppose induced him to take such a step? Ah, brother, better get back into line, read your Bible, pray more and you will do more good.

GOOD POSITIONS GUARANTEED GRADUATES.

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In offering this big new Catalog, which represents 27 years of hard study of seed, soil and Southern climatic conditions, we feel better prepared than ever to be a faithful guide to the farmers of the South.

We feel that we deserve the confidence you place in us, by depending on us to a large extent, for truthful planting information. We have used our position to gather it for your advantage; threshing it out like wheat and giving you only that which is valuable.

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The WEEKLY BULLETIN

BAPTIST SUNDAY SCHOOL BOARD
Nashville, Tennessee

*The Graded Lessons.
Can You Use Them?
Should You Use Them?*

We have never urged the Graded Lessons on our schools generally. Only where a school is organized and with good teachers can they be used to advantage.

But in the best schools, where people are willing to do good work, they have proven the best lessons. And you would be surprised to know how many small schools do the best work. To tell it out in public, the town schools are the best customers.

This year our sales of these lessons are increasing at the rate of over 25 per cent. More and more schools are using them.

Perhaps you will be interested enough to send for our Graded Lesson Pamphlet, which is free. It will show you the whole plan. If you do not use them now, perhaps you will next fall, but now is a good time to find out.

BAPTIST SUNDAY SCHOOL BOARD

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FOR EXCESSIVE URIC ACID

TRY THE WILLIAMS TREATMENT
50 Cent Bottle (32 Doses)
FREE

Just because you start the day worried and tired, stiff legs and arms and muscles, and aching head, burning and tearing down pains in the back—worn out before the day begins—do not think you have to stay in that condition.

Be strong, well and vigorous, with no more pains from stiff joints, sore muscles, rheumatic suffering, aching back or kidney trouble.

If you suffer from bladder weakness, with burning, scalding pains, or if you are in and out of bed half a dozen times a night, you will appreciate the rest, comfort and strength this treatment gives.

To prove The Williams Treatment conquers kidney and bladder diseases, rheumatism and all other ailments when due to excessive uric acid, no matter how chronic or stubborn, if you have never tried The Williams Treatment, we will give one 50c. bottle (32 doses) free if you will cut out this notice and send it with your name and address, and 10 cents to help pay postage, packing, etc., to The Dr. D. A. Williams Co., Dept. 1271 F., Post Office Block, East Hampton, Conn. Send at once and you will receive by parcel post a regular 50c. bottle, without charge and without incurring any obligation. Only one bottle to the same address or family.

The Desk With a 25 Year GUARANTY

The desk that stands hard usage without becoming shaky. It is of extra strong construction throughout and has these exclusive points of excellence: Heavy Semi-Steel Frame, Patent Noiseless Hinges and Extra Wide Seats. The design, construction and finish is perfect in every detail. Our proven claim is—the best desk regardless of price. The only desk made in the South.

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Children smile when they take
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1st, It tastes good.
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It will turn a feverish, fretful, coughing child into a happily smiling one.

Because—It puts a healing, soothing coating on a feverish, inflamed, tickling throat. It helps snuffles and stuffy, wheezy breathing. It stops coughs quickly, and it wards off croup.

It contains no opiates, does not upset a delicate stomach, and the last drop in the bottle is just as good as the first. Try it.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try It! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

ANOTHER WORD ABOUT WILLS AND ANNUITIES.

J. F. Love, Cor. Sec'y.

Many things come to the desk of a secretary which give him heart for the work and strengthen his confidence in the Lord's people and his hope for the Lord's cause. Here is an extract from a letter written by a Christian widow. She is referring to a recent article on wills and annuities.

"You have sounded the keynote that has been lingering with me for years. I have made this a subject of prayer and trust. About eight years ago I made my will and tithed it for the Lord, but I had misgivings until nearly four years since I made a deed to a little cottage. * * * I had convictions that I was in debt to my Lord since my childhood and this way I believe I settled it. It has been a joy to me ever since. I am and have been for years trying to tithe the little that comes to me, in time, talent and income. The Lord has graciously blessed my efforts."

A letter from a Christian lawyer says:

"I write a good many wills in this office, but not many have been willing to dispose of their property along the lines of your suggestion, though once and a while we find people disposed to return some of their savings into this line of investment. I shall take pleasure in doing all that I can along the suggestions made by you."

"I recently drew a will for a Baptist man who was worth more than \$200,000, but his idea was not to invest anything outside of his own home, and it was left that way. On the other hand, I am to draw a will in a few days for a Presbyterian brother, who is leaving quite a large sum to some charities connected with his church. I believe that if this matter is brought to the attention of Baptist lawyers generally, considerable good could be done along this line."

One of the letters fell into the hands of a Methodist lawyer, who wrote me a very courteous letter. He says:

"I consider the suggestions in your letter very good indeed, and in fact I wish to say that I have in my office some wills made by people who have no children, and the estates are equally divided between the Foreign Mission Board and the orphanages. This should give you some degree of satisfaction, though I should say to you that I am a Methodist, and these wills have been made by Methodist people, and the Foreign Mission Board as designated is the mission work of the Methodist church. * * * I did not suggest this manner of disposition, but whether it goes through the channel of the Methodist church, the Baptist church, the Presbyterian church, or other churches, should make no material difference, so it goes in the name of Christ and to extend His work among mankind."

It is entirely evident both from such correspondence and printed reports of mission boards that Southern Baptists are far behind others in this form of Christian benevolence. There is a great field here to be cul-

tivated by pastors and there is great relief possible to our foreign mission work in getting our people to do their duty in this respect.

I am glad to report that there is a growing interest in the annuity bonds of the Foreign Mission Board, and some of our people are taking advantage of this attractive form of investment. We received \$4,000 from a good Presbyterian woman recently for one of these bonds. She felt that it was a good investment, and that she could not serve Christ better with her money.

Literature on the Foreign Mission Board's annuity bonds sent upon request. Let us inform you concerning this attractive and profitable class of investment.

Richmond, Va.

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 513 Main St., So. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.

A GREAT CAUSE NEEDS ATTENTION.

V. I. Masters.

Our Baptist method of taking care of certain mission and benevolent causes at certain periods is not ideal. But it is a method in which the Lord has greatly and graciously blessed our people. For some years there has been much agitation in favor of the budget system which would do away with periodic appeals. It is evident that some of our people have become restive under our system of periodic appeals.

Yet the Lord has greatly blessed our churches under the system of periodic appeals. It is hardly too much to say that seventy-five per cent of the money raised for our regular work, whether inter-state or intra-state, is raised within the last three months before the end of the fiscal year of each cause.

The purpose of this letter is to call attention to our present home mission situation, which is a very good illustration of what I have said above. But before doing so, may I express my conviction that we are not wise in becoming restive under the operation of our periodic system of collections. Under it the larger causes supported by the denomination have gone forward about sevenfold in monetary receipts within the last fifteen years. It is possible that the pressure under this system may become more severe than is wise when the uneducated condition of many of our churches is duly considered. Assuredly we should give hearty encouragement to efforts which have as their purpose more system in beneficence.

But something deeper than a better financial plan, harder to accomplish, much more important, must be done before Baptists can wisely put their dependence on the budget system of church finances. That something is the provision of adequate opportunity for enlarging the life and outlook of the average Baptist church through adequate teaching. So long as we are a denomination, three-fourths of whose churches have only

IF KIDNEYS ACT BAD TAKE SALTS

Says Backache is sign you have been eating too much meat.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels; removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sour, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure and makes a delightful, effervescent lithia-water drink.

CATARACT BLINDNESS

can be prevented and an operation avoided by using the magic "Op halmu" Eye Remedy which ABSORBS Cataracts, Chronic Granulations, Lid Tumors, heals Corneal Ulcers, etc. Anyone afflicted with impaired eyesight should know of this wonderful remedy. Delay may mean blindness or the knife.

SAVES OPERATION This great achievement has saved hundreds from the pain, risk and expense of an operation. Can be used with perfect safety. The remarkable success of **Ophthimu** has proven that Cataracts and other eye troubles of a like nature are readily responsive to the Absorbent Treatment, and that it is no longer necessary to operate. Full particulars, testimonials and valuable Eye Book FREE. Address Dr. C. Sherwood Co., 355 Church St., Elmira, N. Y.

ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Dr. Cannaday, 1225 Park Square, Sedalia, Missouri.

CANCER CURED AT THE KELLAM HOSPITAL

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

Ingrowing Toenails Corrected.

Here is an absolute remedy for ingrowing toenails. Hall's Ingrowing Nail Remedy quickly and permanently ends ingrowing nails. Positively guaranteed by money-back offer. Sold by druggists or by mail postpaid for 50c, from

E. J. Hall Drug Co., Jackson, Miss.

GALL STONES AVOID OPERATIONS (No Oil) No more Gallstones! Stomach, Back, Side or Shoulder; Liver Trouble, Stomach Misery, Dyspepsia, Colic, Gas, Indigestion, Headache, Constipation, Flat Catarrh, Nervousness, Sleeplessness, Jaundice, Appendicitis. These are common Gallstone symptoms—can be cured. Send for home treatment **MEDICAL BOOK OF LIVER, STOMACH, GALL TROUBLES & APPENDICITIS**. FREE. GALLSTONE REMEDY CO., Dept. 117 213 S. Dearborn Street CHICAGO

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CATARACT BLINDNESS

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This great achievement
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Eye Book FREE. Address
Church St., Elmira, N. Y.

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a, Missouri.

THE KELLAM AL

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in the United States
ng. KELLAM HOS-
St., Richmond, Va.

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re remedy for in-
Hall's Ingrowing
and permanent-
ails. Positively
t-back offer. Sold
mail postpaid for

, Jackson, Miss.

AVOID
OPERATIONS
Oil) No more Gallstones
No more Colic
Liver Trouble, Stomach Misery,
Headache, Constipation, Piles,
Ice, Appendicitis. These are
Cured. Send
OR, or LIVER
PPENDICITIS.
112 S. Dearborn Street CHICAGO

once-a-month preaching, nearly al-
ways by absentee pastors, it will be
nothing better than an impracticable
dream to fix our hope and depen-
dence on a budget system of finance
—a system which expects the
churches to give to all objects all
the while.

Three-fourths of the year has gone
and three-fourths of the home mis-
sion apportionment for the year re-
mains to be raised. Our apportion-
ment is \$438,750. Our receipts to
February first, without counting
evangelistic receipts, were approxi-
mately \$105,000. The evangelistic
receipts are slightly more than \$15,-
000 in addition. About \$318,000
must be raised before May first if
the board is to report out of debt.

Mississippi has been the consis-
tent and sympathetic friend and
helper of home missions and her sup-
port is warmly appreciated. The
State has regularly given a blessed
overplus to this cause, which has aid-
ed in establishing the kingdom and
winning the lost in some needy sec-
tions of the South. The apportion-
ment of Mississippi for the present
fiscal year is \$25,000. The board
will need every cent of it and more.
For the first time in our history we
have brought over a considerable
debt of \$72,000. Several of the
state conventions have asked the
churches to add twenty per cent to
their home mission collections in or-
der to liquidate this debt. The
board hopes that the churches will
do so, in other states throughout the
convention. Surely there are many
churches who can easily do this or
even double their gifts.

Up until the first of February the
Home Board receipts from Missis-
sippi were distressingly small. They
totaled \$1,128 from general receipts
and \$534 for evangelism. This was
only about one-third the receipts
from Mississippi at the same date
last year.

Local conditions and needs some-
times produce these variations, and
yet our people come up in a brave
way and wipe out the apparent
deficit. We trust and beg pastors
and churches may do this for home
missions during the next few
months.

Home missions is always strategic,
but, when we consider Europe on its
knees in an agony of blood-letting
and immeasurable sorrows, and when
we remember that our own national
prosperity is just now without pre-
cedent, are we not justifiable in our
belief that a triumphant home mis-
sion program has never before been
so imperative?

In the South our prosperity is un-
paralleled. With the exception of
some few sections our people were
never so abundantly blessed materi-
ally. Mr. Richard H. Edmonds, that
Southern financial seer, assures us
that our \$1,500,000,000 cotton crop
was only thirty per cent of the agri-
cultural values created last year. He
says the South lacked only ten per
cent in agricultural values of equal-
ing the whole nation in 1902. May
God in grace and mercy open the
hearts of our Baptist people to the
appeal of this cause of home mis-
sions, the blessed effort of which
would transmute our material boun-
ty into spiritual power and purpose
that would glorify God and win lost
souls.

For Weakness and Loss of Appetite.
The Old Standard general strengthening tonic,
GROVE'S TASTELESS CHILL TONIC, drives out
Malaria and builds up the system. A true tonic
and sure Appetizer. For adults and children. 50c.

WEST POINT.

February 4, 1917, is a day that
will long be remembered by every
Baptist in West Point, as it was the
day on which the Sunday School as-
sembled for the first time in the
beautiful new annex. The aim had
been to have 300 present, and when
the report was made up it was found
that this aim had been exceeded by
six. The first song sung was the
Doxology, and those words seemed
to express the sentiment of every
heart.

Mr. J. E. Byrd was present to help
fit the classes into place and to in-
spire and encourage as only he can
do. He used the regular morning
preaching hour for a very helpful
talk, and at 3 in the afternoon met
with the Sunday School teachers and
workers and organized a class to
study the Normal Manual. This class
now numbers more than twenty, and
is growing from week to week.

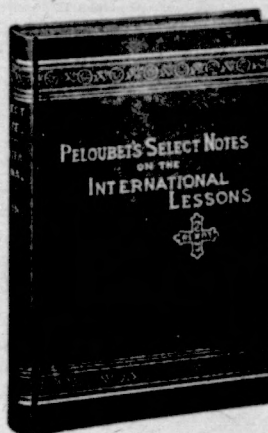
Rev. E. J. Caswell, of Lexington,
Ky., has accepted the call extended
him by this church, and will enter
upon his duties the first of March.
In the meantime, some much-needed
work is being done in the church au-
ditorium. A new baptistry has been
built, new lightning fixtures install-
ed, the walls refinished, pipe organ
moved to a better place, new rostrum
built, and new carpet for the entire
church—the gift of Mrs. J. M. White.
A MEMBER.

It is announced that Rev. J. F.
Tull has accepted the call to Drew.
We gladly welcome Brother Tull
back to his native land. He has
done a great work in Arkansas, and
is competent to do it anywhere.

Engraved Wedding Invitations

TUCKER PRINTING HOUSE
JACKSON, MISS.

Sunday School Helps For 1917



Peloubet's Select Notes

on the International Lessons

Price, \$1.15 net;

Postpaid, \$1.25

Tarbell's Teachers' Guide

to the International Lessons

Price, \$1.15 net;

Postpaid, \$1.25



Arnold's Practical Commentary

on the International Lessons

Price, 50c net;

Postpaid, 60c



Coon's Self-Pronouncing Sunday School Commentary

Price, Cloth, 25c, postpaid; Morocco, 35c postpaid

Torrey's Gist of the Lesson

Price, 25c postpaid



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Jackson, Mississippi



OUR OFFER

\$10.00 for the largest Ponderosa To-
mato grown from our seed. With \$1.00
worth of Garden or Flower Seeds order-
ed from our New Catalog we will send
free one package of the Ponderosa To-
mato, the largest of all Tomatoes in cul-
tivation, delicious flavor, Color Crimson
Purple, excellent for home and ship-
ping. Give it a trial. Send for Catalogue
to-day. Prize awarded September 1st,
1917. Affidavit from weigher will be ac-
cepted.

TUCKER-MOSBY SEED CO.,
P. O. Box F MEMPHIS, TENN.

CHURCH BUILDING NEEDS AND ANNUITY BONDS.

L. B. Warren, Supt.

Mississippi's church building needs are great. Mississippi's Baptist wealth is great. The trouble is that the great Baptist wealth of the State is not being applied to its great and urgent church building needs.

The Home Mission Board has invested many thousands of dollars for the relief of church building needs in Mississippi. And the department now has on file applications from your churches for many thousands of dollars more. The amounts already invested in Mississippi and in other states has left an empty treasury. The present and future applications from Mississippi and from other states cannot be met unless Baptist wealth is applied to Baptist needs.

How is this application to be made?

This brief article tells how it can be made with advantage both to you and to the cause.

Mississippi Baptists have millions of dollars invested in secular concerns at low and sometimes uncertain interest. We ask that this money be reinvested with us in annuity bonds at a higher rate of interest and upon absolutely safe security. Much of the Baptist wealth of the State is now in depositories

where it can do the work of God no good. We ask that it be transferred to a depository where it will work greatly to the glory of God. That this transfer will be to the advantage of all parties is easily established. Here is the proposition:

1. We will issue you an annuity bond which will pay you semi-annual interest as long as you live. We will issue you a joint annuity bond which will not only provide you with an income for life, but will also enable you to make provision for your wife and child, or other loved ones, after your death.

2. The rate of interest on this annuity bond is not only higher than you receive from any other denominational investment, but it is higher than can be had from any perfectly safe, long-time investment in secular concerns.

Whatever the rate of interest you are now receiving, communicate with us and see if we cannot do better for you.

3. The income from this annuity bond is not taxable. Your present income from savings accounts and stocks and mortgages and notes of hand is reduced by taxation. Not so with the annuity bond. The sum named on the face of the bond is paid to you without reduction for any cause or from any source.

4. The security behind the bond is perfect. Each bond is backed by the entire property of the Home Mission Board, and is underwritten by the good name of nearly 3,000,000 Southern Baptists.

Does the proposition appeal to you? It appeals to others.

The Disciples have a church building loan fund of over \$1,000,000. Of this sum \$466,000 was derived from the sale of just such annuity bonds as we are now offering you. Their bonds last year sold in the sum of \$41,000.

Southern Methodists, who lead the world in church extension, have sold \$150,000 in annuities, and are now urging the purchase of \$100,000 more.

These Disciples and Methodists are making good investments. The investor receives a high rate of interest on his principal. His principal at once goes to work in behalf of the homeless churches. The homeless churches are raised to the plane of spiritual and financial contribution, and the work of the denomination goes on apace. The while in too many instances the local Baptists are worshipping in a little shack on the back streets.

We ask that you will give the matter careful and prayerful consideration, such consideration as you would give any case of life and death. For it is a case of life and death, churches are disbanding and souls are dying every day.

We ask that the pastors of Mississippi will bring the matter to the attention of their people. There are one or more in every congregation in Mississippi who would greatly profit by investment in our annuity bonds. Advantage to the member is advantage to the church. And the work of God will be infinitely aided.

Mississippi Baptists have many calls for money. You must meet the demands of your educational campaigns and of your campaigns for

JUST PUBLISHED—A NEW SONG BOOK

By ROBERT H. COLEMAN

Treasury of Song

Compiler of "The Evangel," "The New Evangel," "The World Evangel" and "The Herald," which have reached the enormous sale of more than 2,000,000 copies. This new book is the largest of Dr. Coleman's books, having 320 pages, selling for \$30.00 per hundred for cloth board binding, and \$18.00 per hundred for limp cloth binding. Carriage extra, 75c per hundred. Single copies, 35c and 25c respectively; per dozen, \$2.75 and \$3.75, postpaid. Printed in round and shaped notes.

Order from

The Baptist Record.

160 EAST CAPITOL STREET
JACKSON, MISSISSIPPI.

ITCH-ECZEMA FREE TRIAL

(Also called Tetter, Salt Rheum, Pruritus, Milk-Crust, Weeping Skin, etc.) ECZEMA CAN BE CURED TO STAY, and when I say cured, I mean just what I say—CURED, and not merely patched up for awhile, to return worse than before. Now, I do not care what all you have used, nor how many doctors have told you that you could not be cured—all I ask is just a chance to show you that I know what I am talking about. If you will write me TO-DAY, I will send you a FREE TRIAL of my mild, soothing, guaranteed cure that will convince you more in a day than I or anyone else could in a month's time. If you are disgusted and discouraged, I dare you to give me a chance to prove my claims. By writing me today you will enjoy more real comfort than you had ever thought this world holds for you. Just try it, and you will see I am telling you the truth.
DR. J. E. CANNADAY, 1299 Park Square, Sedalia, Mo.
References: Third National Bank, Sedalia, Mo. Could you do a better act than to send this notice to some poor sufferer of Eczema?

MISSISSIPPI COLLEGE

One of the oldest and best equipped colleges in the State.

A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

Self-Help Club for 150 poor boys; dormitory on co-operative plan.

Best location for college in State.

Next Term Opens September 13th, 1916

J. W. PROVIN, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

State missions, the orphanage, ministerial relief and many other things. In March and April you will be engaged in an heroic effort for home and foreign missions. But none of these things will be injured by the investment in our annuity bonds. On the contrary, all of them will be helped, for every investor with us will have a larger income from which to make larger gifts to every phase of the Master's work.

Sample annuity bonds and the rate of interest paid will be promptly furnished by The Department of Church Extension, Baptist Home Mission Board, Atlanta, Ga.

"Pop," inquired little Clarence Lilywhite, "what am a millennium?" "Sho!" said his parent. "Doan' you know what a millennium am, chile? It's jes' about de same as a centennial, on'y it's got mo' legs."

The cat settled herself luxuriously in front of the kitchen range and began to purr. Little Dolly, who was strange to the ways of cats, regarded her with horror. "O, gran'ma, gran'ma!" she cried. "Come here, quick! The cat's begun to boil."

Boils Disappear.

Away back in 1820, a North Carolina physician compounded an ointment for treating boils and other affections of the skin. So successfully did this preparation work that its fame soon spread. Today, it will be found in a vast number of homes. If you suffer from boils, carbuncles, or other skin eruptions, ask your druggist for a 25c box of Gray's Ointment. It is also an effective protection against blood poison resulting from abrasions of the skin, cuts, sores, bruises, burns, etc. If your druggist does not sell Gray's Ointment, send us his name and we will send you a generous FREE sample postpaid. Address W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn.

WHEN YOU WAKE UP DRINK GLASS OF HOT WATER

Wash the poisons and toxins from system before putting more food into stomach.

Says Inside-bathing makes anyone look and feel clean, sweet and refreshed.

Wash yourself on the inside before breakfast like you do on the outside. This is vastly more important because the skin pores do not absorb impurities into the blood, causing illness, while the bowel pores do.

For every ounce of food and drink taken into the stomach, nearly an ounce of waste material must be carried out of the body. If this waste material is not eliminated day by day it quickly ferments and generates poisons, gases and toxins which are absorbed or sucked into the blood stream, through the lymph ducts which should suck only nourishment to sustain the body.

A splendid health measure is to drink before breakfast each day a glass of real hot water with a teaspoonful of limestone phosphate in it, which is a harmless way to wash these poisons, gases and toxins from the stomach, liver, kidneys and bowels; thus cleansing, sweetening and freshening the entire alimentary canal before putting more food into the stomach.

A quarter pound of limestone phosphate costs but very little at the drug store but is sufficient to make anyone an enthusiast on inside-bathing. Men and women who are accustomed to wake up with a dull, aching head or have furred tongue, bad taste, nasty breath, sallow complexion, others who have bilious attacks, acid stomach or constipation are assured of pronounced improvement in both health and appearance shortly.